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On the calligraphic method of provoking the peculiarities of the reading process religious and poetic text Munajat

by the example of a calligraphic tablet with a couplet (beit)
of Munajat Abdullah Ansari

The article examines the phenomenon of the purposeful impact of a calligraphic technique on the perception and reading of a canonical text, on the nature and characteristics of the process of reading text. This calligraphic phenomenon is explored on the example of a calligraphic tablet with a couplet (Beit) by the famous mystic poet, philosopher and connoisseur of Islamic law of the 11th century - Abdullah al-Ansari (US Library of Congress).

The text is a couplet written in the genre of religious literature - "Munajat". The Munajat genre is a collection of intimate appeals to Allah, Dialogues with Allah. The author of the calligraphic tablet is the famous calligrapher Malik Daylami, who worked at the court of the Safavid ruler Tahmasp I in the middle of the 16th century. The calligrapher deliberately and purposefully reduces the size of the letters of the text to the critical size, thereby, achieves a slowdown in the pace of

reading and a decrease in volume to the level of "whisper". Reader of the calligraphic text Munajat, the pace and level of reading involuntarily decreases in illegible, small writing. The transition to "whispering" was deliberately provoked by the calligrapher and was fueled by the fear of misreading the text. The text consists of a large-scale basic beit written in the poetic form "Gazelle":

سری که سجده گذار نیست، خربزه نارس بهتر از آن است
اگر در وجودت منصرف شدن و باز ایستادن نیست، جنگیدن بهتر از آن است

Unripe melon - better than a head not bowing in supplication
If in life there is no humility and renunciation of sin,
the struggle for sinlessness is better than this life

And also, a two-line text of an intimate dialogue with Allah from the same Munajat Abdullah Ansari. The calligrapher wrote this fragment in an extremely small print in order to provoke a low volume level of the fragment:

خداوندا همه از تو می پرسند و عبدالله از خود، زیرا که همه خوبی ها از توست

Lord, everyone is afraid of you, but Abdullah is afraid of himself,
Because all the best is from You (and all the worst is from Abdullah)